

## Errors in Author's Former Series Pointed Out

The words, "Take, eat; this is my body;" and "Drink, this is my blood," in reference to the bread and contents of the cup, the "Son of Man" said to his once fellow-prisoners, when after his escape he had returned with an

The advice to worship God (not the gods) for "God is a spirit," "the Spirit of Truth," and must be worshipped through the action of the Conscience; and "Let your

was originally designed, is grandly beautiful. It contains both good sense and reason, but when the church comes to take it up and dand it over with a sanctimonious brush of sacredness, and institute it as one of their sacred festivals, then we begin to kick.

ing trip in South America for the Carnegie Institute of Pittsburgh has discovered the missing link in animal life between the salamander and the fish, according to a dispatch received by Dr. Karl Eigmann, head of the Indiana University Zoological Department.

## A Brilliant Tail utes Before the

## Five Minute Liberal Club

the material universe, for such one would be so ordinary and common place the mysteries of theology by which they bamboozled their mental slaves could not be worked. Natural laws are not complicated enough for priests.

A little girl was trying to count the trees from the window of a train. She exclaimed in wonder, "How fast they are passing!"

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## BLUE GRASS BLADE

FOUNDED 1894.

By

CHARLES CHILTON MOORE.

And edited by him until his death,  
February 7, 1906.



JAMES E. HUGHES - Proprietor  
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### EDITORIALS.

Strange, is it not, that God  
should put a mark on Cain lest  
any might kill him, when, after  
killing his brother, he was the  
only born man in the world?

Four persons are referred to in  
the Genesis under the name of  
Zacharias. One of them was the  
father of John the Baptist. Three  
of them were slain in or near the  
temple, and one has no account of  
his death.

Why does not Matthew say, "I  
was chosen?" Instead thereof, he  
says, "And as Jesus passed forth  
from thence he saw a man named  
Matthew." We wonder if he  
meant himself, or some other per-  
son?

"And the Lord said: 'I will  
go down now and see whether  
they have done altogether accord-  
ing to the cry of it, which is, come  
unto me, and if not I will know.'  
(See Genesis, 18:20). We ask  
how could an omnipotent being  
be absent in one locality and pres-  
ent in another at the same time?  
How could an All-wise being find  
out something that he did not  
already know? Then, in case the  
Lord did come down, as he says,  
who did he leave to count the  
sparrows as they fell, and to  
answer the prayers as they come  
up in his absence. Answer quick!

There is too much truth wait-  
ing to be told, too many interest-  
ing topics to talk about and inves-  
tigate, and too much good that  
might be done, for any live, wide-  
awake and interested, well-mean-  
ing person to either sit or stand  
still and say or do nothing. Too  
much help wanted and too much  
room unoccupied that might be  
used to better advantage, for any  
thoughtful, liberal-minded person  
to waste his or her time to no  
purpose. The world with the  
people in it are advancing rapidly.  
Old things are passing away.  
New ones are in view. The time

has come for all liberal-minded  
persons to be on the alert.

### THE PRESENT LIFE.

The present life is the only one  
we are interested in. Make a heav-  
en of this life. Then in case we  
find a life in the future, we will  
be prepared for that also.

Mr. Percy Ward in Truth about  
God and Life, for January, says,  
that he has made the discovery  
that there is no future life; in  
other words, that death ends all.  
In this case Mr. Ward simply  
makes a statement that he has no  
other living person can prove. He  
knows no more about a future life  
than I do, and I know so much  
less than nothing that it is a waste  
of time to talk about it. All that  
any honest living person can  
truthfully say on that subject is  
that they "don't know."

People are just beginning to  
learn how to enjoy this life; they  
begin to think and reason for  
themselves, and the moment they  
do that they begin to realize what  
slaves they have been to a super-  
stitious priesthood and their  
information at once. Liberty is  
what the people need in order to  
enjoy this life. Thomas Paine told  
them that over a hundred years  
ago, but they were so firmly fixed  
on a Jesus at that time that they  
could see nothing but him. But  
notice today how swiftly the tide  
is turning: people are just begin-  
ning to realize who their friend  
is, and who has been telling them  
the truth. They find that Jesus,  
with his believe or be damned  
policy, was out of sight, and the  
world is my country and to do  
good is my religion, is fast taking  
its place.

We have prophesied for a long  
time that a new savior would soon  
be needed in this country, and  
sure enough he came up in the  
person of Thomas Paine. From  
this on he will be at the head of  
all religious affairs, in the esti-  
mate of all liberal honest thinking  
people, and will grow in favor  
with the masses every day. The  
new savior lays no claim to divi-  
nity or miracle, and he doesn't  
claim to have rose from the dead,  
no raised any other dead person  
to life. He writes out his own  
genealogy and don't leave it for  
other writers to quarrel over.

There is just where Jesus makes  
the great mistake of his life,  
claiming to be the all in all, yet  
altogether amounting to nothing.

We are both pleased and proud  
of our new prince of peace. He  
needs no myth or miracle to in-  
troduce himself to the people. He  
has already won his own right  
hand writing, and the people are  
just beginning to read them, and  
the more they read the better they  
like them. So in view of the pres-  
ent state of affairs - look, is it  
not high time for the people of  
this country to get on their feet,  
and do something that will give  
them satisfaction. Two thous-  
and years is a long time to wait  
and then be disappointed. The  
truth is this, the people are just  
beginning to find out that they  
have been fooled of the priests, and  
though as well convinced as I am  
of the fraudulent teachings, they  
have not the courage or grit to  
come to the front and say so. Some  
are afraid of losing their good  
standing in church society, while  
others are afraid of the loss of their  
Christian witness that would be  
forthcoming. The minister, he  
would fear the loss of his salary,  
so he thinks that a bird in the  
hand is worth two in the bush  
therefore he sticks to the host that  
has the more bread and butter in  
it.

The new Era just coming in is  
what claims our attention. We  
are glad we have lived to see it.  
A new savior and a new set of  
creeds without any promise of fu-  
ture punishment is what suits us.  
We are tired of the old religion,  
that Thomas Paine had lived a  
hundred years in advance of his  
time. We cannot admit it for a  
moment. That he lived a hun-  
dred years in advance of the peo-  
ple of his time we will readily ad-  
mit. But he lived a long time  
exactly to prove to the world  
his great worth and wisdom. He  
was the first man who ever wrote  
the words "United States of  
America," and it is generally con-  
ceded by all honest truth telling  
people that if it had not been for  
his untiring efforts and council  
during the great struggle for lib-  
erty, ten to one there would have  
been no United States of America  
today. He lived at the right time  
exactly to save this republic from  
ruin and he lived not in the  
estimate of all honest liberal minded  
people as the benefactor of man-  
kind. He did more real service  
for the good of humanity in one

day than Jesus did in a lifetime.  
And we find today that while  
Jesus is fast passing into a state  
of oblivion, Paine is just coming  
into a state of magnificence. Mon-  
uments are being erected in honor  
of his memory, and from the At-  
lantic to the Pacific his name is  
being sounded as the Author-Hero  
of the American Revolution. We  
see the splendid address of Les Aug-  
ustes by Mr. Channing Severance,  
in the Blue Grass Blade of January  
23rd.

Says the London Freethinker:  
"The Blue Grass Blade, of Lex-  
ington, Kentucky, resumes the old  
shape it had under the editorship  
of its founder, the late C. C.  
Moore, whom we met at Chicago  
in 1896. For nearly a year the  
Blade has been edited by Mr.  
Charlesworth, and smaller  
shape, but with more pages, but  
that Freethought advocate is  
going to set up a paper of his own  
as the organ of a new Nationalist  
Society he has started. Mr. James  
E. Hughes, the proprietor of the  
Blade, published it. C. C.  
Moore, time, and is undoubtedly  
devoted to the paper. He says he  
will keep it going as long as he  
can, and we believe him; but the  
statement that 'our very exist-  
ence now depends upon the en-  
thusiasm of our contributors.'  
We will be glad to pay for ar-  
ticles if we could," he says, "but  
remember how much greater is  
our work, and we do not get any-  
thing out of it either." Mr.  
Hughes states, nevertheless, that  
he paid Mr. Charlesworth twenty  
years ago four dollars per month  
editor, but he could do so no  
longer, and Mr. Charlesworth  
went out. How he is going to  
make another paper succeed here  
we fail to understand, but we  
wish him success. Our readers  
will see the bearing of this para-  
graph on Mr. Foote's recent  
"Words to Freethinkers."

### PAPER SACRED

Judge Rules—Old Woman Jailed  
for Wrapping Wares in Re-  
ligious Publication.

Vienna, January 29.—A singu-  
lar case of judicial zeal in defend-  
ing the sanctity of religious pub-  
lications is attracting considerable  
attention. Late in April a woman  
who owns a small grocery shop at  
Craew bought a number of old  
newspapers to wrap her wares in.  
Among the papers were some out-  
lets of the Jesuit organ "The  
Messenger of the Heart of Jesus,"  
on which various religious publi-  
cations were printed. A municipal  
authority who is a member of an  
ecclesiastical committee pres-  
ent visited the shop and warn-  
ed the woman no longer to pack her  
goods in such paper. She accept-  
ed the warning and gave him all  
the sheets of "The Messenger,"  
that she could find. A few days  
later the municipal authority re-  
turned with a policeman, rum-  
maged in the shop, and found  
some sugar packed in the outer  
sheet of "The Messenger." The  
woman was thereupon presented  
for "ridiculing an institution of  
the Catholic church," an despite  
her defense that the incriminating  
package had been made before she  
had received the warning, she was  
condemned to seven days' impris-  
onment and one day's hard labor.

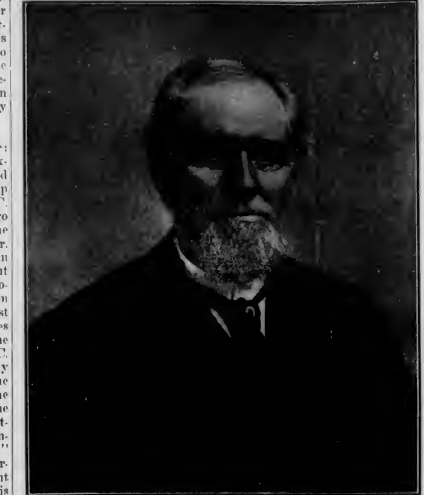
An appeal was made against  
this sentence to the Polish court  
of the Vienna Supreme Court of  
Cassation on the ground that the  
alleged offense had not been com-  
mitted either objectively or subjec-  
tively, in as much as the religious  
figures printed on the outer sheet  
of the Jesuit organ are not con-  
secrated, and that the woman her-  
self had not used the paper with  
sacrilegious intent. The Supreme  
Court has, nevertheless, confirmed  
the Craew sentence in all particu-  
lars.

### THE IRREPARABLE EVILS OF CHRISTIAN PREJUDICE.

(By Henry P. Floyd.)

It would take a large volume to ex-  
haust the list of evils for which Pre-  
judice is directly or indirectly respon-  
sible. Prejudice perverts the intel-  
lect, blinds the judgment and renders  
social justice impossible. The pre-  
judiced man is of necessity a conscious  
or unconscious liar. The truth is not  
in him, nor is he in a position ever  
to find it. The fact is there, right  
under his nose, staring him in the face,  
but he cannot or will not see it. The poor  
fellow is totally blind in relation to  
all that lies outside the small circle  
of his own beliefs and opinions, and  
his own outlook on life and charac-  
ter. He belongs to a party, and to all  
not included in his set, he is atro-  
ciously unjust. He persistently tells

## Passing of an Octogenarian



It is with deep regret that we  
announce the death at Canal  
Dover, Ohio, on the 30th of Janu-  
ary, of Samuel Toomey, one of the  
leading Freethinkers of the  
Middle West. Mr. Toomey had  
lived eighty years, and they were  
years full of the ups and downs  
of life. His early life was spent  
with relatives and neighbors, and  
it is said of him he never spent  
more than thirty days in the  
school-room. At the age of six-  
teen he began an apprenticeship  
as a blacksmith at Gettysburg,  
Pa., where he worked for six  
years, when he borrowed fourteen  
dollars and started out on the battle of life  
alone. Walking for three weeks,  
often footsore, tired and hungry,  
he reached Sugar Creek Falls, O.,  
where he secured work in a black-  
smith shop, and in a single year  
became owner of the business. He  
soon achieved the reputation of  
being not only the best blacksmith  
but the best mechanic for miles  
around, and enjoyed the respect  
and confidence of everyone in his  
community. In 1850, at the age of  
twenty years his shop, stock of  
tools and the first buggy he ever  
made were destroyed by fire. He  
then removed to Wilmot, Ohio,  
and engaged in carriage building.  
In 1860 he removed to Canal  
Dover, where he has done an im-  
mense carriage building since,  
constantly improving the style  
and quality of his work.

He was the inventor of many  
things about them, and never has a  
single quail of conscience. His party  
is absolutely right and all others must  
be absolutely wrong.

And yet, mischievous as all this  
lying undoubtedly is, perhaps it is not  
utterly destitute of good results.  
Sooner or later every lie weakens  
the sense of the liars. Many of the  
lies told along the ages about the  
Bible stand now fully exposed by  
criticism, and the consequence is, that  
the blind worship of the Bible is rap-  
idly dying out even in the churches.  
Not a few Christians have already  
learned that the delineation of At-  
ticeists by Christian ministers is almost  
wholly false, with the result that min-  
isters are no longer held in reverence  
as they once were. When people be-  
gan to realize that the exaltation and  
glorification of Jesus in the pulpit  
was largely a matter of letting priests and  
ministers do it for them. Natural  
knowledge is slowly gaining ground,  
and there is a corresponding slump in  
supernatural belief. The facts of his-  
tory, the grim realities of life, are be-  
ing laid bare in the face of the world  
and the dreams, so long treated as  
realities, are passing away. We are  
now in the transition process. Some  
ministers, aware of this, are doing  
their utmost to make the transition as  
smooth and imperceptible as possible.  
They are dismissing the dreams as  
gentles as they can. They are telling  
it real emphasis is on the non-theo-  
logical, on morality as a social sci-  
ence. It still speaks of God, but by  
God it means love, and by love, care  
of the public welfare. It talks glibly  
about the life divine, of the life of

improvements on carriages, sul-  
kies, rums, etc., and was well  
known in Lexington, the Blue  
Grass region, and in other sections  
of the horse breeding interests as  
the inventor and owner of the fa-  
mous Toomey Sulky. He was a  
great friend of the Blade; in fact  
one of the best friends it ever  
had, and his demise is deeply felt  
in the office. He was a successful  
business man, one whose opinions  
are worthy the respect of any  
man, and recently writing on the  
subject of religion, he said:

"My father and mother belong-  
ed to the old German Lutheran  
church, but I was taken away from  
home so very young that I got  
little religious instruction  
from them, but I mainly fell into  
the hands of the same class of  
people, so I had to go to church.  
In this way I grew up, I joined  
the United Brethren church when  
eighteen years of age, but never  
could fully believe the Bible sto-  
ries. At the same time I became a  
reader of the 'Antislavery Bugle,'  
published in Salem, Ohio. Salem  
was at that time the headquarters  
of those then known as Broad-  
gangers, or Infidels. Such read-  
ing brought about thinking and  
investigation, and as you know,  
investigation brings infidelity. So  
for the last fifty years I did my  
own thinking, reading such books  
as any unbiased man should read,  
and of course, as with the great  
Darwin, it ended in Agnosticism,  
and very strongly in Atheism."

lies about them, and never has a  
single quail of conscience. His party  
is absolutely right and all others must  
be absolutely wrong.

### TO MR. J. K. ENGLE, ALIAS 'UTAH.'

Mr. Engle found some amusement  
in reading my article on "The Soul"  
in the Blue Grass Blade. He makes  
some dogmatic answers to my ques-  
tions, which cause me to be amused.  
He is cocksure that I have a soul,  
but only on account of something I  
saw in Genesis. He admits that part  
of the Bible is "rot," but calls me  
down because I think it all "rot." Mr.  
Engle jumps to the sweeping con-  
clusion that I am in search of God.  
Satan forbid! God is the last thing  
that I would search for. I do not  
want anything to do with any Gods  
or fairies. No genius in mine I do  
not look beyond man for my loftiest  
ideal. The man who does is deficient  
in every respect. The reaching out  
for divinity is puerile, and shows up  
a mis-placed human.

If God looked after folks, Teddy  
Roosevelt would not need to carry a  
rifle in Africa. He could walk right  
up to a lion and God would not let  
him be injured in the least. This idea  
of God is taught in Daniel, where  
God prevented the lion from biting  
Daniel. Now, Roosevelt is a God-  
fearing man, but depends upon a mod-  
ern rifle.

Three Jewish "kids" were put in-  
to a fiery furnace, but the heat never  
touched them. You see, Mr. Engle,  
the scriptural idea of God is that he

takes care of humanity, but when  
we know that God is invisible in  
faith, but invisible in fact, we do not  
take much stock in God.

I am glad that there is no God. I  
do not want any. I renounce any part  
that may accrue to me in God, and,  
if Mr. Engle desires a double portion  
of God's love, he may have mine.

Mr. Engle has uttered fine words,  
backed with a firm belief in God, to  
convince me that I have a soul. If  
he and God cannot make that matter  
plain to me, of what use are either  
or both of them in argument? Has  
Mr. Engle seen a soul apart from a  
body? Has he conversed with a dis-  
embodied spirit?

If there were a universal longing  
and reaching out for God, would not  
I have that desire the same as Mr.  
Engle has? If Mr. Engle is one  
of the elect and I one of the damned,  
by fore-ordination, then I am not  
pawns upon the checker-board of life?  
If, on the other hand, if we are left  
reason out our situations, is not the  
one who reaches one conclusion as  
likely to be right as the other?

If a fellow substitutes faith for  
reason, and commits mental suicide,  
I, for one, am not going to praise him  
for it. He may have faith and believe  
that sour is sweet, but my palate is a  
common-sense one and takes things  
as they appeal to it. No amount of  
faith can change a single fact. Faith  
is prima facie evidence of an unbal-  
anced wheel in head-gearing. Get your  
head-works in alignment with sense,  
Mr. Engle.

JNO. F. CLARKE.

Arlington, Md.

### A TRIP TO ROME

by

DR. J. B. WILSON.

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attended that Congress as the American  
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IN

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## Blade Mail Bag

1909—1909

Terse and Pithy Comments from Various  
Readers on Sundry Subjects

**Don't Drop Me From Your List.**  
Mosier, Ore.—Dear Bro. Jimmie—I am still getting the Blade. And glad it is a live corpse. I think it looks good to see that distinguished picture in the northwest corner. Was sorry of the unpleasant episode with you and your former editor; so let us bury the past and avoid dissension. Don't drop me from your mailing list. I'll remit soon as I can. Let us all pull together and help humanity above dogmas, creeds and superstitions. Yours for truth.—R. W. SIMPSON.

**You Are Publishing a Fine Paper.**  
Paris, Texas.—Friend Hughes.—Please find here exchange for \$1 subscription to the Blue Grass Blade for one year. I have recently received three numbers, you might begin with the first one. You are publishing a fine paper, the three copies I read had some splendid articles.

May you live long and the Blade live long also. It ought to be endowed for eternal life here. No heaven for me. Fraternally.—R. PETERSON.

**Good Wishes for the Blade.**  
National Military Home, O.—Editor Hughes.—I am more than pleased to see you in such good spirits over the turn things have taken. I hope the change may prove a blessing to all. I am a friend of the Blade, always have been, and like friend James E. Mills of Iowa, like it better than ever. I was discouraged over the prospects for a while, but things begin to liven up and look like business, so we will stick to the old ship as long as the flag is in sight. We even respect the name, Blue Grass Blade, in honor of its founder, Charles C. Moore. Few men in the Liberal ranks were prompted by purer motives for the benefit of mankind than he. He, of course, had his peculiarities, but who is without? I have them. We admit that we have ours. If we did not have them we would not be setting here writing an article for the Blade. Stick to the Blade, let them say what they may, they are doing themselves more injury than you.—JOEL M. BERRY.

**Bro. Berry Raises a New Lead.**  
eVra, S. D.—Editor James E. Hughes.—I see Bro. J. M. Berry raises a new lead in the fact that neither the age, death or burial of any female is spoken of in the Bible. It is passing strange, however, as imagination is the first woman mentioned and whose office is to bring sin into the world, as well as be the mother of saviors, she is not dead yet.

Near the end of the Bible, Rev. 17th chapter, we have license as another woman, and while church and state supported by the people, as a wonderful beast, constantly making war on her, captains of industry also exploit this woman.

Femininity indicates that the thing represented relates to a mental state, while physical conditions are denoted in the Bible as cities, so ignorance continues to abide in Babylon where captives of industry and grafters play their avocation with her, she cannot assuredly be dead.

Along somewhere in the Bible we may find two women, one a virtuous wife, the other a concubine, and as we are told there are allegory, we should not expect either one to have grown old or to have died.

The last woman we will stir up will be a great wonder; a woman in heaven clothed with the sun. As there is to be no need for a sun in heaven, the great wonder is why she took it there, and how she got it into heaven.—P. S. WEAVER.

**The Blade Not Dead Yet.**  
Chaffee, Mo.—Mr. Hughes.—I am glad the Blue Grass Blade is not dead yet, but still alive and active for the exposition of error and promulgation of freedom of thought as ever. One of the best literary productions I have seen of late is Bro. Severance's lecture on Thomas Paine. I have written

some comments and criticisms on this paper. I want you to publish in whole, if not too long, or in part, and I want a dozen or two papers containing the Thomas Paine eulogy and the same number of papers containing my comments on the same. I send 75 cents for a renewal of my subscription for the next six months, and hope to renew again when that time expires. I will send more money to pay for the extra papers when my article appears. I look to the Blade as a free-thought and unmanipulated medium for the honest expression of my convictions, and that is more than I can expect of some professed free-thought papers. Yours in truth.—A. E. WADE.

**Death of a Good Freethinker.**  
Elyria, O.—Editor of the Blue Grass Blade.—One week ago, January 22, we lost in Elyria, our most ardent champion of Free-thought and Rationalism as expounded by your publication.

Mr. M. B. Schneels died peacefully, painlessly and without struggle, owing to a sudden weakening of the heart. He had just returned from a lengthy walk and hardly twenty minutes after dropping into his chair, he lapsed into unconsciousness from which he could not be roused before his death, two hours subsequently.

Scarcely ten minutes prior to loss of consciousness he reiterated his frequently expressed wish that our religion be the true one, the only one that is good for us and all mankind, that we cannot see how it can be wrong to give it an exalted place upon the throne and force all to bend the knee to it. There is nothing that many are more certain of than of the truth of their particular religion while in reality there is nothing that people may be more mistaken in. It is supposed that where good people are at the helm that government blended with religion could never lead us back to the dark ages, nor even a step in that direction, provided, of course, those good people are ourselves. But I wish to give an example of good people uniting religion and government and that in the case of England; and the reason I go across the ocean for the example is because it is easier for us to see the faults of others than of our own. The Church of England has for ages taxed the people under the authority of the government, and used that money to build churches and hire clergymen, etc. Taxed the people to support a religion that many do not believe in. This is nothing more nor less than wholesale robbery. Yet the mass of the ones that reach in their neighbors' pockets and take from them their earnings are honest people, they would not knowingly wrong their neighbors of a single cent. But why, oh why when religion is connected with government are they so eternally slow, homelessly slow in learning what is right and what is wrong? Why for ages has the church alone with government, its authority, but hundreds of thousands of innocent people to death for their opinions, while any one with the smallest amount of reason ought to know that every person has as much right to his opinion as he has to life, liberty or the pursuit of happiness? Why is it that religion, the supposed eternal champion of the right, so persistently for ages practices the wrong? I think I can give the correct answer to the above. Religion takes its authority not from this world but from one unknown. Not from reason or experience, but from that supposed to be both. It tends to be faithful to duty but slow to advance, for how survive. It cannot bank on the government to be perfect? Now government to be just must be progressive. It cannot bank on the supposition that it is perfect and cannot be improved upon. It must be a servant of reason and not a sovereign over it. It must vary with experience. It must have its source from the people and not

**The Union of Church and State.**

Editor Ottumwa Courier.—We think we have fairly presented our case before our readers, to the effect that Sunday laws are contrary to the principles of liberty, and to the principles on which our government is founded; that is contrary to the eternal separation of church and state. As touching religion each should be free. When government goes beyond this anarchy is preferable. However before taking a final leave of the Sunday question I would take a naming note of Bro. Graham's article. He states that I give no ground for argument—only my declaration that we are now under no divine obligation to observe a Sabbath. And he says I come to this conclusion from Higher Critics: on the ground that the original Sabbath was based on error. But, mind you, he himself says it was a part of the old covenant, and that that covenant is dead. Now that which is dead is void. Whether horn of error or truth it lays in the same coffin. And so until he shows a resurrection, which he failed to do, he leaves the verdict for us. Had he read all the articles, which he says he did not, he would have seen an offer of \$100 for a passage of scripture threatening any one for working on Sunday. Jesus' Sabbath was the one of the old covenant, now dead, as has been shown.

The founders of our government and our greatest statesmen, being versed in history, have seen the great evils growing out of the union of church and state. They have used precaution in the constitution to prevent the commingling of religion and government. Notwithstanding all of this there has been all along a large number of people, well meaning people too, people who generally want to do the right thing when they know it, who

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have demanded a little here and a little there of religion mixed with government. It is not a hard matter for us to see the injustice of this when the religion placed upon the throne of government is the other fellow's religion. When we are forced to pay homage to a religion that we count as superstition it is not hard for us to see how rapidly we are lapsing back to the dark ages. But when it is our religion that is thus favored and when the votaries of religions contrary to ours are forced to submit, or be taxed to support such religion we are so sure that our religion is the true one, the only one that is good for us and all mankind, that we cannot see how it can be wrong to give it an exalted place upon the throne and force all to bend the knee to it. There is nothing that many are more certain of than of the truth of their particular religion while in reality there is nothing that people may be more mistaken in. It is supposed that where good people are at the helm that government blended with religion could never lead us back to the dark ages, nor even a step in that direction, provided, of course, those good people are ourselves. But I wish to give an example of good people uniting religion and government and that in the case of England; and the reason I go across the ocean for the example is because it is easier for us to see the faults of others than of our own. The Church of England has for ages taxed the people under the authority of the government, and used that money to build churches and hire clergymen, etc. Taxed the people to support a religion that many do not believe in. This is nothing more nor less than wholesale robbery. Yet the mass of the ones that reach in their neighbors' pockets and take from them their earnings are honest people, they would not knowingly wrong their neighbors of a single cent. But why, oh why when religion is connected with government are they so eternally slow, homelessly slow in learning what is right and what is wrong? Why for ages has the church alone with government, its authority, but hundreds of thousands of innocent people to death for their opinions, while any one with the smallest amount of reason ought to know that every person has as much right to his opinion as he has to life, liberty or the pursuit of happiness? Why is it that religion, the supposed eternal champion of the right, so persistently for ages practices the wrong? I think I can give the correct answer to the above. Religion takes its authority not from this world but from one unknown. Not from reason or experience, but from that supposed to be both. It tends to be faithful to duty but slow to advance, for how survive. It cannot bank on the government to be perfect? Now government to be just must be progressive. It cannot bank on the supposition that it is perfect and cannot be improved upon. It must be a servant of reason and not a sovereign over it. It must vary with experience. It must have its source from the people and not

beyond the skies. Governments are for people of this world and their authority should end. Another reason why so many religious people are so slow to use reason where it might conflict with their faith is that man is threatened with the most awful punishment for non-belief, and it is known that reason is quite often a disturber of faith.

In vindication of Jesus against the charge of being the author of these words: "He that believeth not shall be damned." The Higher Critics contend they are an interpolation, that they are not found in some early manuscripts, and that several years after the whole Christian world was astonished at the idea just then for the first time revealed to Peter (See Acts 11th chapter) to the effect that the gospel was to be preached to the Gentiles, and since the above text was a command to preach to all nations they could not be the words of Jesus, for in that event Peter's vision would be out of place, would be no revelation at all.

For centuries religion has been taught in public schools at public expense. Nearly all of Spain's schools are religious schools.

Francisco Ferrer who gave his life a few months ago as a martyr to free his country's schools saw that his nation was teaching the children too much concerning a world that no body knows anything about and too little concerning the world they live in. He saw his country sinking lower and lower for the want of proper education and he conceived the idea of secularizing the schools, but for his philanthropic efforts he was court-martialed on a flimsy pretext by mock court and shot to death.

It seems that our own Iowa is determined to have religion taught in the public schools. The

Bible, its statutes say, shall not be excluded from the public schools and provision is made for the teacher and the children to recite the Lord's prayer. This prayer is utter idolatry in the eyes of the Jew, but he is taxed to support the schools and forced to send his children there. But there are some court decisions under this law given in view of relief, but the intended relief implies the disease, and in deed the relief is worse than the disease. For instance, the teacher must read the Bible without comment. Comment would be sure to give offense to some of the different sects. Now there are large portions of the Bible, if read to children without explanation, would give them

wrong ideas of science which is another word for truth. To read the Bible without explanation to children is to teach them falsehood instead of truth. If we must have the Bible read to our children I want, for instance, that six-day creation explained to them. Either tell them, with the Higher Critics, that it is not true, or that the six days mean six great ages. This last position is that taken by all orthodox that are in any way versed in science. It would seem then that man should labor during six ages and observe the seventh age as a Sabbath.

But it is surely best to keep the Bible out of the schools and let the teacher teach only what he is competent to explain.

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